13: Magalhães de Gandavo--166-167 (1574) 1922 Tupinamba
116, 622, 595

"...in each village there is a head-man who is like a Captain, to whom they give voluntary obedience, but not through force; if this headman dies, his son takes his place; he serves no other purpose than to go with them to war to take counsel with them as to the method they should employ in fighting, but he does not punish their wrong-doing, nor does he command them in any respect against their wills. This head-man has three or four wives; he has the greatest consideration for the first one and has more respect for her than for the others; they do this as a matter of positon and dignity."

13: Magalhães de Gandavo--167-168 (1574) 1922 Tupinamba
116, 726

"...all during this contest they are not still a moment, but leap from one place to another with much agility, so that the enemy can not aim at them nor shoot at any particular person: some of the old women are accustomed to gather up the arrows on the ground and serve them while they fight. This is a very bold people which fears death but little; when they go to war, it always seems to them that victory is certain and that none of their company is to die; and when they leave they say, 'we are going out to kill,' without any other thought, nor do they believe that they themselves can be conquered."

13: Magalhães de Gandavo--168-171 (1574) 1922 Tupinamba 1-3
116, 266, 727

"They spare the life of none of their captives, but kill all and eat them, so that their wars are very perilous and should be considered seriously, because one of the reasons which have been the undoing of many Portuguese has been the great indifference which they regarded fighting with the Indians, and the small concern which they felt for it; and so many of them have died miserably for not having prepared themselves as they should have; among them there have been disastrous deaths, and this is happening at each step in those regions. If at the time of their impetuous rush these Indians do not kill, but capture some of their enemies, they bring them alive to their villages, whether they be Portuguese or of some enemy Indian tribe. As soon as they arrive at their houses, they place a very thick rope about the neck of the captive in order that he may not flee; they hang up for him a net in which to sleep, and give him an Indian girl, the most beautiful and honoured in the village, to sleep with him; she is also charged with guarding him, and he goes nowhere unaccompanied by her. This Indian girl is charged with providing him well with food and drink; and after they have kept him in this way five or six months, or as long as they please, they decide to kill him.

They celebrate great ceremonies and feasts in those days, and prepare much wine on which to get drunk; this is made of the root of a plant called aypim which is first boiled; after it is cooked, some Indian virgins chew it and spit the juice into large jars and in three or four days they drink it. On the morning of the day on which they kill the captive, they take him to bathe in a stream, if there is one near the village, with much singing

and dancing; when they arrive with him in the village they tie about his waist four cords, one stretching in each direction, with three or four Indians attached to each end; in this way they lead him to the middle of the plaza, and pull so much on each of these cords that it is impossible for him to move in any direction: they leave his hands free because they enjoy seeing him defend himself with them. The man who is designated to kill him first decks his whole body with parrot feathers of many colours; this executioner [170] must be the most valiant and most honoured of the country. He carries in his hand a sword of very hard, heavy wood, with which they are accustomed to kill; and he comes up to the victim saying many things to him, threatening his entire posterity and his relatives: having insulted him with many injurious words, he gives him a heavy blow on the head which breaks his head in pieces and kills him on the spot. There is an old Indian woman with a gourd in her hand who, as soon as the victim falls, approaches very quickly and puts this to his head, in order to catch the brains and blood. Finally, they cook or roast and eat every part of him, so that none of him remains. This they do more for the sake of vengeance than on account of hatred or to satisfy their appetites. After they have eaten the flesh of these enemies, they remain more confirmed in their hatred; because this injury is felt keenly, they are always desirous of taking vengeance. If the girl with whom the captive slept is pregnant, they kill the child she bears, after it is weaned; they cook it and say that that child, boy or girl, is verily their enemy, and therefore they are

very desirous of eating its flesh and taking vengeance upon it. And because the mother knows the end destined for the child, often when she is pregnant she kills the child in the womb and produces abortion. It [171] sometimes happens that she falls so deeply in love with the captive and becomes so enamoured of him that she flees with him to his country, in order to save his life; hence there are living today some Portuguese who have thus escaped. Many Indians have saved themselves in the same manner, although some of them are so brutish that they do not wish to flee after they have been taken. Once there was an Indian already tied in the plaza to be killed, and they gave him his life; he did not desire it, but wished them to kill him, for, said he, his relatives would not consider him brave, and all of them would avoid him: hence it comes about that they do not fear death; and when that hour arrives they are imperturbable, and show no sadness in that pass."

13: Magalhães de Gandavo--173 (1574) 1922 Tupinamba
116, 261, 762

"...when anything worries them they become very thin; if any one is vexed at anything, he eats earth; and in this way many of them die like beasts."